

SOME ANARCHIST WRITINGS ON RADICAL VEGANISM, ANTI-SPECIESISM, ECOFEMINISM, & TOTAL LIBERATION



Veganarchism is veganism and anarchism combined, but this has philosophical and practical implications that make it more than that. Veganarchists acknowledge intersectionality beyond the speciesist limit of human struggle to include non-human animals. Vegan anarchists posit that veganism follows necessarily from honestly examined anarchism as it is a recognition that anarchism – by definition – always already necessitates veganism. The hierarchies in civilization are dependent on all of the interdependent oppressions they maintain, including non-human animal exploitation and commodification. Since the fate of all disenfranchised and exploited groups are interrelated, non-human animal liberation is an essential part of a praxis seeking total liberation.



Definitions:

Veganism - a way of living that rejects the commodity status of non-human animals while seeking to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, non-human animals for food, clothing or any other purpose.

Anarchism - a social movement that seeks liberation from oppressive systems of control including but not limited to the state, capitalism, racism, sexism, speciesism, and religion. Anarchists advocate a self-managed, classless, stateless society without borders, bosses, or rulers where everyone takes collective responsibility for the health and prosperity of themselves and the environment.

Anthropocentrism - the belief that human beings are the central or most significant species on the planet (in the sense that they are considered to have a moral status or value higher than that of other animals), or the assessment of reality through an exclusively human perspective. The term is also interchangeable with humanocentrism, human supremacy or human exceptionalism.

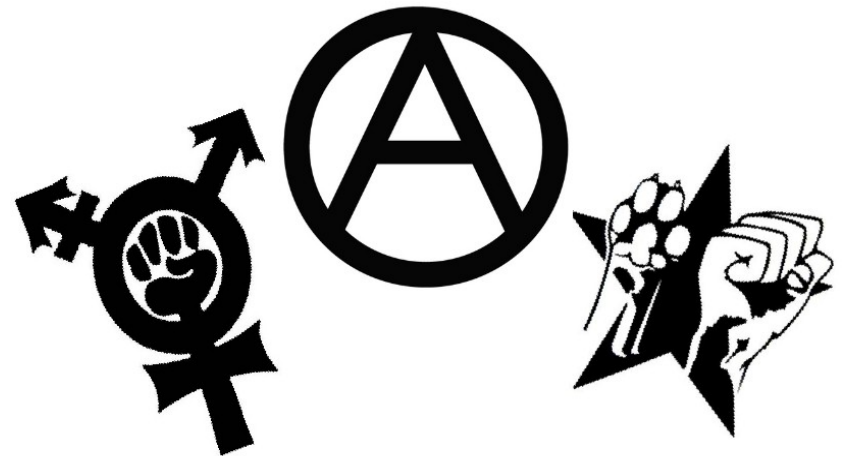
Speciesism - prejudice, discrimination, or antagonism directed against those of a different species based on the belief that one's own species is superior. A failure, in attitude or in practice, to accord any non-human animal equal consideration and respect.

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trained by people to be aggressive, started picking on one of the elderly roosters in the front yard. Marching into the middle of the altercation, Seagull said something to each of the roosters in turn and then used her body to walk the aggressor away from the victim, talking to him in a scolding tone the whole time. Our challenge is to be at least as courageous and compassionate in our efforts to repair the damage that our own species has done. If little Seagull is willing to put her body on the line, the least we can do is to follow her lead.

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Ecofeminism in Action

A young woman finds a chicken by the side of the road and delivers the bird to our sanctuary. She looks like the girl next door but has a subversive secret. Squinting into the morning sun, she recalls the exact moment she became a vegan: “Seventh grade. At the dinner table. My father was waving a forkful of steak and saying ‘moo.’ And that was it.”

I’m at the University of New Orleans, talking to a women’s studies class about the links between feminism and animal liberation. A number of faculty members are sitting in and apparently enjoying my theories about the social construction of gender and species. Suddenly setting aside theoretical speculations, I start to talk about milk. “Can you imagine,” I ask, “having a baby and then having someone take it away from you...just so that someone else can have your milk?” Several women unconsciously mimic my own instinctive reaction to that thought, reflexively crossing their arms protectively across their breasts. Since we’re in Dixie, I remind us that enslaved women were, in fact, forced to suckle someone else’s children. We are quiet for a moment, protecting our breasts, thinking about that. “That’s it,” says one of the faculty members as she walks past me after the class, “I’m giving up dairy.”

An alliance between feminists and animal liberation activists is long overdue. Animal advocates must make explicit and purposeful coalitions with individuals and organizations working for the liberation of women.

Milk is the most promising potential joint project. Cows are forcibly and repeatedly impregnated so that their bodies will produce milk for their calves. People then steal both the milk and the calves in order to produce profits for the dairy and veal industries. The cows suffer painful physical ailments, such as mastitis, as well as the emotional distress of having their children and their own freedom torn away from them. Meanwhile, milk products are responsible for an unhealthy acceleration in the onset of menses in girls and are also correlated with breast cancer in women. Thus the mammary glands of cows are exploited in order to produce a product that harms the mammary glands of women.

Eggs are another option. Here again, female animals suffer unspeakable torments so that elements of their reproductive systems can be exploited for profit. And, again, the products end up hurting the equivalent part of women’s bodies. Recent research links egg consumption to ovarian cancer.

Whatever topic we choose, we must make sure that our efforts are real rather than hypothetical. Theoretical ecofeminism is a contradiction in terms. If we want to heal the ruptures that separate us from the earth, other animals, and ourselves, then we’ve got to do it with our whole selves.

Earlier this year, here at the Eastern Shore Sanctuary, a young female Muscovy duck called “Seagull” waded into the fray when a newly arrived rooster, who had been

Preface : Why *Vegan* Anarchism?

“Veganism is part of the social revolution. Intersectionality is all about being consistently against oppression across multiple areas of social life. Anarchism is a **total revolution** in this sense. Not just a marxian economic revolution, nor the agorists' revolution only against the state.

Socialism is anarchist economics. Community assemblies are anarchist politics. Feminism is anarchist gender relations. anti-racism is how anarchists attack racial hierarchy. and anti-anthropocentrism, aka biocentrism/ecocentrism, is how anarchists attack the human hierarchy over nature. I don't think anti-hierarchical activity can be limited to one social area , such as economics. It necessarily bleeds out across all of society, even into how we relate to nature and animals.

A social movement that does not obliterate all oppression is therefore full of contradiction, and loses strength and coherence. This is why marxism has failed. An anarchist revolution that fails to destroy the hierarchy of humans over nature will still face ecological collapse, and the dominion of the ecosystem or animals is going to re-create reactionary tendencies in other social fields. A man who abuses an animal will likely treat women like shit. The current human relationship with animals is authoritarian and it matches and reinforces other authoritarian aspects of our society; it gives credibility to one social group dominating the other (in an ecocentric, anarchistic view, social groups are not limited to just human social groups).

If you are against authoritarianism, you are necessarily against the abuse and dominion of non-human animals. Unless you presume that humans have a natural right to dominate, which is an extremely slippery slope into reactionary politics. I'm certain that the american diet of factory farming is reactionary as fuck in terms of how humans relate to the non-human. That shit is straight up slavery, and humans should work on expanding their ethics to more than their own tiny biological species.

Think you care about value being stolen from the working class? Non-human animals have it waay worse in terms of being robbed and alienated.”

-Anonymous

Vegan Privilege? Shut The Fuck Up!

By vegansmustbestopped

Some person asked: “So, please tell me all about the easily accessible vegan food pantries you support. And the vegan homeless shelters. Oh, and those vegan options at the American free school lunch program. I'm really interested. And then tell me about how vegan options are easily accessible in poverty-stricken rural areas. Please tell me how it's easier to come across free fruits and veggies than road kill and an over population of deer in the American Mid-West. And then tell me why you want to hate the poor?”

vegansmustbestopped says:

Alright, I hope nobody minds but I’m going to answer this one straight (no jokes, no satire). I’m just not in the mood to come up with an entire comedy routine for this. Partly because I’m tired, and partly because this inane talking point is the one that pisses me off the most, out of all them.

I’ll give you a little introduction about myself. I was born in the Dominican Republic. I spent the first 7 years of my life there and I went back there every summer until I was a teen. If you don’t know, it’s an extremely poor country. Not as poor as Haiti, but pretty far away economically from the United States (which is where I live now), Canada, Western Europe, and chances are from any country from which people will most likely be reading this from. I did not grow up poor. My parents were middle class (by Dominican standards). My grandparents owned a chicken farm.

I knew plenty of poor people. No matter where you go in the Dominican Republic, they are everywhere. Looking back on my childhood, whenever I went to a friend’s house (it was much more like a shack with a tin roof, than a “house”) and if I so happened to catch them while they were eating, I have absolutely no recollection of ever seeing meat on the table.

You know the kind of foods that I always saw? I saw things like rice, potatoes, corn, yucca (root vegetable like potatoes), beans, lentils, peas, breads, and fruits on the table.

I would never venture to say that they were 100% vegan, because obviously I doubt they were. But I’ll bet every last cent that that I have that at the very least 85% of the food they ate (and everybody in their socioeconomic status) was plant-based. Do you know why? Because it’s the cheapest.

It doesn’t take a genius to figure this out. From an agricultural standpoint, the lower you eat on the food chain, the less time and resources go towards the finished product, then the less the finished product is going to cost. If you are growing crops to feed animals and then feeding animals to people, then that’s a lot more time and resources going towards the finished “product”. If you are growing crops to feed people directly, then that’s obviously less time and resource intensive (which makes it

butchery of animals into their body parts seems so natural?

Whose Bodies? Whose Selves?

Once bodies are seen as objects to be controlled, the question becomes: Who will control them? In many U.S. states and a number of other countries, husbands may not be prosecuted for raping their wives. The “right” of a man to have sex with his wife whether or not she consents is conceivable only in the context of a worldview in which bodies are things rather than selves. Once the daughter has been sold or “given away” by her father, the right to control her body passes to the husband.

“Social construction” is the term sociologists use to describe the process by which people collectively create categories, like gender or species, and then come to perceive those categories as natural. The idea that animals are objects and thus need not be consulted before breaking their bodies is a social construct that dates back to the days when all daughters were the property of their fathers. Because our ideas about daughters and dairy cows evolved when both were property of husbands, the characteristics we ascribe to female humans and domesticated animals refer to and reinforce one another.

Understanding this, we can begin to understand why so many fathers are outraged when their daughters choose vegetarianism. Men who have never before paid any attention to food shopping, meal planning, or cooking become instant experts on nutrition when their daughters give up meat. While they may pretend that their concern is purely nutritional, the escalating emotion of the mealtime conversations tells anyone willing to listen that these angry fathers are motivated by something other than dispassionate concern for their daughters’ health.

This is evidence that we all understand, at some deep unspoken level, the link between subjugation of animals and subjugation of women. The girl who gives up meat is also, to some degree, giving up her deference to patriarchal authority. And at some level, both she and her father know it. The mother is generally ambivalent, siding with the daughter as a fellow female but with the father as a fellow parent. The arguments can go on and on for years, ruining every holiday meal, because the real roots of the conflict are never brought to light. This is the sexism-speciesism problem in microcosm: neither can be truly understood or resolved until their tangled roots are unearthed.

In the U.S., at least one out of every hundred girls is raped by her biological father and the percentages are much higher for step-fathers and mothers’ boyfriends. One out of every four girls is sexually assaulted before the age of 18, with the perpetrators most often being family members or friends of the family. Meat and the male organ are very closely related in the popular mindset. Some even call masturbation “beating the meat.” Furthermore, meat is the result of a process of violation. At every stage of the process, from impregnation to slaughter, animals’ bodies are manipulated without their consent. So, when a daughter refuses the meat, she’s saying “no” to more than a menu.

to touch. He laughs at the idea that he ought to obtain permission first, seeming to find that idea as absurd as many people find the idea of animal self-determination to be. Rebuffed by one group of women, he staggers over to Babe's human companion and asks her if she has any lesbian proclivities.

Why are people eating more meat than ever, despite decades of vegetarian activism? Why do so many men beat their girlfriends and wives, despite decades of feminist activism? Why do so many parents feel insulted when their children announce themselves to be vegetarian or homosexual? Why do so many women choose to become wives, when doing so often means giving up the legal right to say whether and when your body will be penetrated? Why does anyone choose to eat meat, anyway?

Believe it or not, these questions all have the same answer. Unfortunately, we just don't have a word for it.

Big Brother Versus Mother Earth

While we don't have a word for the problem, we know it when we see it. It's the fault line running underneath all of the social and environmental disruptions that plague us and the planet. You can read all about it in Genesis or the platform of the Republican Party: Men have the right and the duty to subdue the earth, the animals, their own families, and the men of other faiths.

We tend to think about speciesism and sexism as separate albeit overlapping problems. In truth, they are just different aspects of our nameless violation. Women and animals, along with land and children, have historically been seen as the property of male heads of households, who then compete with other men for more power and property. Patriarchy (male control of political and family life) and pastoralism (animal herding as a way of life) appeared on the historical stage together and cannot be separated, because they are justified and perpetuated by the same ideologies and practices. Those ways of thinking and acting are evident everywhere from the detention camps at Guantanamo Bay to the dead zone in the Chesapeake Bay.

At the heart of the problem is alienation, separation, and dissociation. Estrangement is both cause and consequence of the problem. We are cut off from the earth, other animals, each other, and ourselves. Those disconnections allow us to do terrible things to the earth, other animals, each other, and ourselves. Doing those terrible things increases the estrangement. And the cycle of violation and separation continues.

In the process, we are cut off from our bodies in two ways. First, many of us embrace philosophies or religious faiths that urge us to view our bodies, our very selves, as profane objects to be transcended. We come to see our bodies as something other than ourselves. From that division flows the subdivision of the body into a collection of body parts. Experiencing ourselves in such a fragmented manner, is it any wonder that men reduce women to their body parts in pornography or that the everyday

less costly).

As countries get richer, the more animal products they consume. That's what's going on in China right now.

You most likely being born and raised in the United States and most likely never step foot out of the country and seen how poor people (you know the people that you are so concerned about) eat in other nations. I can assure you they are not dining on hamburgers, hot dogs, bacon, chicken mc nuggets, etc.....

You also, most likely being born and raised in the United States, think the real *free market* price cost of a hamburger is 99 cents. It's not even close. The massive subsidies that the government gets, through my taxes, artificially lowers the price of meat and dairy to a much more manageable cost to the consumer.

Now for a person, such as yourself who absolutely hates elitism like you claim you do, can you tell me anything more disgustingly elitist than somebody else having to pick up the tab for your taste preference? Please enlighten me why I, and others, have to pay for something that I find disgustingly cruel, but because people like yourself, and millions of others don't want to pay the full price for a steak? I'm dying to know the answer to this.

If the American public had to pay the REAL free market price cost of meat and dairy, your god-damn head would spin. American culture would be completely different than what you see it today. It would be a more economically honest society.

As far as vegan homeless shelters and vegan food pantries, I doubt there are any. But do you honestly think because there aren't any (which there might be for all I know), that somehow means plant foods are more elitist than animal based foods????

The reason why they probably don't exist is because the people who run these operations, while I'm sure being extremely kind-hearted and philanthropic people, they most likely were born and raised in the United States, and have developed the indoctrinated belief that a "meal" is not a "meal" unless there is a piece of animal flesh on the table. Just because they believe that, it sure as hell doesn't make it so.

The idea of serving solely plant-based foods will inherently be cheaper for the same reasons I've gone over. More than likely, the idea is just simply not in their radar, like most people.

To give you an idea, Arizona's Maricopa County jail system is meat-free **solely because of it being cheaper**. It had nothing to do with ethics, the environment, etc... Pure dollars and cents. Victor Valley Medium Community Correctional Facility in Adelanto, California where half the inmates were served vegan food. That half had remarkably lower incidences of violence and much better fellowship (which goes to show you that there is more to this issue than just dollars and cents).

Do you want to know what people such as yourself who bring up this absurd talking point should be shouting from the rooftops about? You should DEMAND that every last red cent of the government subsidies that are going to the meat and dairy industry

go towards plant-based foods that are already cheap.

So, you would take every cent that goes to meat and dairy, and give it people that produce rice, potatoes, beans, lentils, peas, etc.... You know what that will do? It will massively reduce the price of these already insanely cheap foods. So if you were to go to the store and you'd normally see cans of beans being sold at the current price for about 80-90 cents a can, would know only cost 20-30 cents a can. You can do this with cheap fruits as well. Bananas are a very inexpensive fruit, Slash the already cheap price by at least half with the subsidy, then all of a sudden everybody can eat fruit.

This means practically ANYBODY could afford healthy, vitamin and nutrient dense foods (much more so than meat and dairy) no matter where on the economic ladder you are. This means the food pantries and homeless shelters can stock up on MORE food for less money, which means more people get to eat.

Do you know why this will never happen?

1) People are completely ignorant about the government subsidies that go to the meat and dairy industry, and more than likely have no interest in learning about these things, because out of sight, out of mind.

2) (This is the big reason). I DON'T WANT TO GIVE UP MY SHIT!!!! I DON'T WANT TO HAVE TO PAY \$10 FOR A HAMBURGER!!!! WHY IS LIFE IS SO CRUEL!!!!!! I'M THE VICTIM!!!!

Whenever somebody brings up poverty, when they are asked to "go vegan". It is the biggest bunch of bullshit I've ever heard. Do you know why people say this? **Because other people say it.** They just simply regurgitate the same things other people say without thinking about what they are saying for more than a half a second before they vomit it out of their mouths.

No thinking about how the agricultural process works, no thinking about the subsidies, no thinking about what the poorest people in the world eat....people just simply talking out of their asses.

It's just people who are confronted with something that makes them uncomfortable and instead of thinking about why they are getting so defensive about their beliefs, they just flail miserably just hoping to land a punch, so they'll say anything.

The onslaught of bullshit that comes out of people's mouths when confronted with this issue is never-ending. You have people who will be using a **computer** with **electricity** and **internet connection** writing about the INUIT TRIBE, as if that has anything to do with them. Just take a look at my blog to see how many people think they're like lions, or how much people suddenly give a shit about a plant's life, or any of the mindless things that comes out of people's mouths when it comes to this issue. You don't have to take my word for it. Just read it.

How come I never hear this kind of stuff about the poor when you've got celebrity chefs who display and present food to the public as a **form of entertainment**? Here

facilities where domesticated animals are exploited for food, clothing and vivisection. This is where our efforts should be aimed. The difference between us and those traditional cultures is also that we, willingly or not, have been pushed beyond such a relationship with nature. From here, we can only go forward, and with what we know, with what we can do, there is no reason to revert back to a way of life that in any way harms other animals. We already have an immense debt towards nature, and we can live immersed in its beauty without causing any more suffering.

Despite all this, it would be unrealistic to expect everyone – or even just all anarchists for that matter – to become vegans tomorrow. Everyone has their own capabilities and constraints, and only they can know how to best turn theory into practice. This is also not the aim of this text. Rather, it is a plea to take that first step by recognizing veganism as a natural extension of anarchism, to start engaging with the idea of a society free from *all* animal exploitation and to start finding ways to take steps in that direction in practice. We can draw experience, strength and courage from our overlapping struggles, instead of letting them divide us. But to do that, we must be uncompromising in our questioning of unjustified hierarchies, authority and violence, and be prepared to also listen to those whose voice is otherwise not heard. There is nothing unique about human suffering. There is nothing necessary about our exploitation of other animals.

Their Bodies, Our Selves: Moving Beyond Sexism and Speciesism By pattrice jones

In the lounge of a fancy hotel, participants in an animal rights conference gather to socialize and blow off steam after a hard day of education and debate. A dog called "Babe" by her human companions sits in the midst of it all. Like most of us, Babe doesn't much like being touched by strangers. Like many of us, Babe has had some life experiences that led her to be shy and a little bit nervous among people she doesn't know.

Babe becomes visibly uncomfortable as person after person touches, grabs, and strokes her without first getting her permission or even considering her wishes. Babe's body language expresses her preferences quite clearly. She pulls away, ducks her head, and moves closer to her human companion for protection. Again and again, her human companion says things like, "Babe is nervous around strangers" and "Babe doesn't seem to want to be touched right now." Certain that they are somehow special or simply so wrapped up in their own desires that they don't notice hers, the people continue to touch Babe anyhow. Eventually, Babe and her human companion have to leave the area so that she can have some peace.

Fast forward a year. Same conference, different hotel, same need for solace after a long day of confronting unspeakable sorrow. Drunk to the point where you say what you really mean because all of your inhibitions are gone, an activist who has been chastised for grabbing women's asses explains that he has the right to touch any woman he wants

that, they are just like us, and as anarchists we should recognize their suffering and make sure it is recognized as a form of oppression that we need to dismantle.

At this point usually a few concerns are raised. Even though few, if any, anarchists would disagree with the notion that factory farming is an atrocity, various forms of the “class first” argument are brought forward to signal that this is not the time to particularly think about other animals. This largely used to be the case with feminism as well, but it is decreasingly so, and that for several good reasons. First, these different struggles rarely stand in any sort of practical opposition to each other. It is possible to engage in both of them, and the same is true regarding the issue of non-human animals. From the simplest things, such as making sure the food is vegan when hosting functions, to supporting activists involved in the animal liberation struggle and seriously engaging with these ideas theoretically.

Secondly, the various forms of oppression will affect different people in different ways. Often they will intersect. We cannot set aside the plight of others because in making such priorities we often presume too much and are biased towards our own perceived grievances. This not only shows a lack of solidarity, but even worse so, tends to divide us instead of giving us strength in numbers. Sure enough, we cannot expect non-human animals to partake actively in the process of liberation, but this is also true for groups of humans, which would never lead us to think they do not deserve our solidarity. There are also significant numbers of anarchists already engaged in animal liberation in various ways, and in that sense the divisiveness of such argumentation is as real here as in the case of feminism or racism. Besides, the suffering caused to non-human animals, largely through factory farming and other capitalist institutions, is of staggering proportions. Forgoing all but the end to capitalism itself in the struggle for the abolition of it seems like a very narrow-minded and far-fetched approach to an acute issue of great consequences here and now. Although state capitalism utilizes many forms of oppression to divide and conquer its subjects, most of those are not unique to this system, and as such we have no reason to assume they would resolve with the end of it without a deliberate effort.

The revolution cannot be some distant and abstract mirage on the horizon. It must start within us, before it can happen on a large scale in the material world. Our means must be our ends, because we will reap what we have sown. Of course, lifestylism by itself will never bring about a social revolution, but at the same time the social revolution will never happen unless we act it out in our everyday lives – or it will come and go, leaving those marginalized forms of oppression intact. Just like refraining from owning slaves didn’t really forward the abolitionist cause, it also didn’t in any way justify doing the opposite. And using animals for our own benefit – when not necessary, which it rarely is for most of us – is in the same way not a personal lifestyle choice; it is not like picking which shirt to wear. It has direct negative consequences, death and suffering, which to a large extent can be avoided.

Another thing that needs to be pointed out is that this is not aimed at those remote cultures dependent on traditional hunter-gatherer lifestyles for their survival. The absolute majority of the oppression of non-human animals takes place in industrial

are all these starving people, and we have game shows about food. It’s weird.....I never hear a peep about poor people when this comes up.

How come whenever there is a hot dog eating contest, I never hear about this???? Don’t you think that it’s kind of sadistic to have a contest to see who can be the most wasteful and shove as much shit down their throat as possible when there are people starving? Hmm....crickets...

How come I never hear about anyone commenting on a culture that treats food like nothing more than a test of one’s gluttony or are barbecues a place to pray for those that don’t have any food? It’s been a while since I’ve been to one....Maybe it’s changed since last I’ve gone.

How come I never hear about how wasteful it is to lose countless amounts of food and calories through the crops that are grown only to get a microscopic amount of food and calories back from the animals that society eats for a taste preference all the meanwhile people are starving?

How come I never hear about the poor people in impoverished nations who are starving, meanwhile others in that same nation are growing crops not to feed them, but to feed farm animals that would peacefully not exist in the first place, if it wasn’t for the people’s demand of meat and dairy?

It’s weird....I never hear about these things. But tell somebody to eat solely plants, and then all of a sudden you are hearing about poor people and about people who live in the arctic.

Let’s just for arguments sake say that eating things like beans, lentils, rice, etc,...was more elitist and unaffordable to the poor. I hope I pointed out how much bullshit this is, but let’s just play devil’s advocate here for teensy second.

We live in a world where Anthony Bourdain has over 1.5 million people following him on Twitter. I’m going to take a stab in the dark and say these people don’t eat in soup kitchens. What’s their excuse?

We live in a world where people will spend \$30 a pound for fillet mignon. I know this because I actually used to work in a meat department for a supermarket. I did it for four years. I know how much your average person spends on things like meat and dairy, and it’s a HELL of a lot more than what I spend on groceries.

I have to ask.....what’s their excuse? Let me guess....they are going to tell me something about poor people existing somewhere in some time in some space in some part of the world.

DEMAND makes the world we live in, not supply. The world’s marketplace is what **we demand it to be**. No one is asking a person who is eating at a soup kitchen to vote with their dollar, because they don’t have the dollar to vote with. They are living on charity (not that there is anything wrong with that by any means). Instead we are asking for people who **can** vote with their dollar to change the world.

The more people demand something, the more the paradigm shifts. The more the

paradigm shifts, the more peaceful of a world we can live in for everybody (just a clue.....the human species is not the only one that exists).

Right now, we have a world that reflects the demand of people to have Burger King, McDonalds, Arbys, Hardees, Wendy's, Popeyes, steakhouses, etc in just about every *civilized* corner,,(the list goes on and on). I know one thing is for certain. This world the people demanded does not exist because starving people demanded it.

And as far as the road-kill being easier to find in the American Mid-west, by all means.....have at it. What I wouldn't give for a meat-eater put his money where his mouth is and act like the carnivore that he claims to be, and eat up a free meal like that. The animal was killed by accident. It wasn't done on purpose. They are dead anyway. Go ahead and eat them. Just make sure to take a video of you eating the road kill so I can see how many other "genetic" meat-eating humans would be hungry at that site.

And as far as the over-population of deer, did you ever think that maybe humans are overpopulated? Did you ever think that the deer has every right to exist on land that they were previously able to roam freely in but now has become part of the infrastructure of mankind because for some reason they think birth control is the work of the devil, so they keep on popping out kids like a god-damn pez dispenser?

I don't think I've ever met a single hunter who uses the overpopulation talking point as nothing more than an excuse to get off on killing something. I have yet to see a photo of a hunter with a sad look on their face after they killed an animal because "overpopulation" made them do it, not because they wanted to. Show me a photo of that. I'd love to see it.

At the end of the day, this has nothing to do with *poor people*, or *the inuit tribe*, or *our ancestors did it*, or *lions do it*, or *protein*, or any other bullshit that I've heard a million times. It's simply a childishly global epidemic case of **I-don't-want-to-itis**.

“ANIMAL LIBERATION”

By Cetian

Words are funny in many ways, aren't they? They can say a lot about ourselves just by the way they affect us. Combining a couple of them might cause an even greater upset. *Animal Liberation* is one such combination. Many wince when they hear it in a conversation or read it somewhere, and have a distinct preconception regarding what this phrase means. Oh, *that*. Which brings us to the funny part, because, why would anyone react with suspicion towards the notion of their own liberation? Humans are, after all, just another animal. Then again, many live their physically and mentally sheltered lives under the impression that no liberation is needed. Anarchists usually know better, but despite this fact, our initial reaction would often subconsciously construct the same dichotomy; animals, that's them. We, we are humans.

We are, however, but one of many animals on this planet. We haven't been around

the longest, we're not the most numerous, and we're far from the most skilled at many things. We don't know what it feels like to soar through the blue vastness of the sky, with the strength of our wings and our skills in using them being the only things stopping us from plunging to the ground. We have no idea what it means to dive into the depths of the ocean for long periods of time, unaided but for a sleek and sturdy body. We can't even begin to imagine the scenery so self-evident to a nocturnal being that sees with sound waves. Yet, ironically, one of our most notable features, is exactly to proclaim how special we are. We have much more in common with certain animals than they have with others, still we are part of one world and they of another. While many other animals fill an important niche in the ecosystem, we're not only quite irrelevant, but actually the only species that threatens the well-being of the entire planet. Still, we continue to measure other animals by our own yardstick, and congratulate ourselves to our superiority. But what is sophisticated reasoning and modern technology worth if we cannot value a life?

We are of course also capable of doing good things. Anarchists know that it is not a new, better, human being we need, but a society that enables us to nourish our tendencies towards mutual aid, cooperation and individual autonomy. A society that doesn't hide the consequences of our actions from us, doesn't alienate us from ourselves and one another, doesn't pit us against each other, and above all, a society that isn't contingent on the perpetual oppression of some by others. This is the liberation we should strive for. The liberation of all those oppressed beings, all animals. This is the *Animal Liberation*.

The interconnectedness of our social lives today is mirrored in the interconnectedness of our struggles and the different forms of oppression we face. The capitalist mode of production, with its ability to hide the social relations behind its ruthless, commodified and mechanical search for profits, in this way hides the suffering and exploitation of both non-human and human animals. To see this connection makes us stronger, and our cause the more important. In the same way that women have been objectified, not only culturally but also as a tool to control the reproduction of the working class, the bodies of non-human animals have been objectified to forward the interests of capital. By analyzing these things separately, we miss the bigger picture. There are synergies between all forms of oppression, and a strike at one is incomplete without a strike at the other. When white Europeans traveled the world and discovered other cultures, and people of color, what was one of the main justifications for the brutal subjugation of these new-found societies? "They are not human. They are animals." By devaluing the lives of non-human animals, the road was paved towards doing the same to anyone that was different from the narrow norm. It is also a well known fact that violence towards other animals is often a precursor of violence towards humans. This is true on an individual level, as is often the case for women stuck in violent relationships, but also in the way governments have fine tuned methods of warfare on non-human animals in laboratories or military facilities before unleashing them on other nations. In other words, we have all the reasons to look at the big picture because it helps us to form the best tactics going forward. The boundary we usually draw between ourselves and other animals misses the point, because it has nothing to do with their ability to suffer. In